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THE JOURNAL OF AMERICAN FOLK-LORE.

VOL. XX. — JULY-SEPTEMBER, 1907. — No. LXXVIII.

SOME EARLY CHEYENNE TALES.

As known to-day, the Cheyenne tribe includes somewhat more than three thousand people resident chiefly in Oklahoma and in Montana. The tribe is made up of the descendants of two allied tribes, the Tsís-tsís'-tás, or Cheyenne proper, and the Sūh'tai, who are said to have joined the Cheyenne after they had crossed the Missouri River, probably much less than two hundred years ago. Ancient men give the name of the Cheyenne as Tsís-tsín-tsís'-tas, and say that it means "we belong here." This tribe was earlier called Sand Hill People, or Sand Hill Men, Nī-ōm-a-he'-tān-iu (pl.). This is said to be the name originally given to the Cheyenne and to have been borne by them for a long time after they were first placed on the earth. Long, long ago, the Sūh'tai and the Cheyenne had lived near one another and there had been war between the tribes. Afterward they made peace, and were friends and then became separated. The meaning of the name Sūh'tai is unknown.

The Sūh'tai, after meeting the Cheyenne and recognizing their relationship, lived near and with them for many years, but long retained their tribal organization, speaking their own dialect, and camping by themselves, as late as the year 1831, when Colonel William Bent found them camped apart from the Cheyenne in the neighborhood of the Black Hills. Shortly after that, however, they were so far absorbed by the Cheyenne as entirely to lose their tribal identity, so that they became a mere clan or division of the Cheyenne, and their language was lost. Of this language only a few words are remembered by old men still living in the tribe, who can recall two or three old Sūh'tai who were alive in their boyhood.

From the amalgamation of these two tribes it has resulted that there are two culture-heroes and two distinct sacred objects, which the Cheyenne to-day declare that they have always had. One of these is the medicine arrows, brought to the tribe by the hero whose name is variously translated as Sweet Medicine, or Sweet Root, or Sweet Root Standing, or Rustling Corn Leaf, and the other a buffalo cap, brought to the Sūh'tai by their culture-hero, whose name is given as Red Tassel

(of corn), Straight Horns, or Standing on the Ground. Each of these heroes by his power brought food to the people and ended a long period of starvation. The story of the medicine arrows appear to be more generally known than that of the buffalo cap, and the arrows are talked about somewhat more freely than is the cap. Nevertheless, those people who know most about these sacred objects are slow to speak of them, and never mention certain ceremonies that take place in connection with the observances held about them.

The chronological arrangement of the stories of a people without written literature presents many difficulties, which are, of course, met with in the Cheyenne stories. In the order of such tales the first would naturally be the creation story, and soon after this the culture-hero story would follow. It is impossible, however, to be certain of the order of any of these tales. Of some is it distinctly specified that these things happened "before Sweet Medicine brought the arrows."

Among the Cheyenne the usual creation story speaks of a person floating on the water which covered the whole earth. Water birds — swans, geese, ducks, and other birds that swim — already existed and were all about him. He called to some of these birds and asked them to look for some earth. The birds said that they would dive down and see if they could find earth at the bottom of the water. Larger birds dived down and came up without anything, for they could not reach the bottom, but there was one small duck that came up with some mud in its bill. This duck swam to the man and put the mud in his hand. The man took the wet earth and worked it with his fingers until it was dry, then he sprinkled it over the water — made little piles of it on the water — and it formed land and grew and grew and spread until as far as he could see all was solid land. Thus the dry land — the earth — was created. This tale is sufficiently familiar in form, differing little from that of other Algonquian stories, though the introduction of the duck reminds one of the Arikara creation tale.¹

The Arapahoe tale is said to be the same.

Another story, given me by Ben Clark long ago, says that once the Cheyenne were all under the ground, living in darkness. One day a man saw far off a little spot of white. He approached it, and as he advanced it grew larger, and presently he found himself surrounded by light which terrified and blinded him. After a while, however, he became accustomed to it, and going back below the ground described his discovery to his fellows and some of them came out and after that they lived above the ground. This also suggests the Arikara creation story, or may have come from the Mandans.

Going back to the other tale, we are told that after the earth had been made two persons were created and placed upon it, a man and a woman.

¹ *Journal of American Folk-Lore*, vol. vi, p. 123.

These two persons were made together, but were put apart after they had been made. They stood, the one to the north and the other toward the south.

When Hěämmă Wih'io made the man in the south, he took from his own right side a rib to make him with, and when he made the woman in the north, he took from the man's left side a rib to make her of.

Hěämmă Wih'io, the creator, stood between these two with his back toward the rising sun. When he placed them apart he spoke to them and said, "In that direction," pointing to the south, where the man was, "you will find all kinds of animals and birds different from those which you find in that direction," pointing to the north where the woman stood. "The birds that live in the south will come to the north in summer time. Where the woman is it will be cold, and you will freeze and the grass and the trees will not grow well. There will be hardly any at all of them. But where the man is, everything will grow, grass, bushes, and timber."

The woman who had been made and placed in the north, though gray-haired, was not very old. She never grew any older. The man in the south was young. He never grew any older. The woman in the north controls Hō-ym'-ă-hă, commonly interpreted as "winter man," or "storm," the power that brings the cold and snow. He obeys her. He brings sickness and death.

When Sweet Root Standing was being taught the secrets of the medicine arrows in the sacred lodge where they were given to him, Hō-ym'-ă-hă — referring to those supernatural persons present who were favorable and those who were unfavorable to human beings — declared that he would join with neither party, he would take pity on no one.

Then the Thunder spoke and said, "It will not do to allow Hō-ym'-ă-hă to have everything to say. If he is not controlled, he will kill us all." He then turned and spoke to the various spirits (*Mă-ŷ-yūn'*) who were sitting about in the shape of animals, and said, "Can any of you animals do anything to help?" These spirits all sat there listening, and at last the buffalo bull spoke up and said, "I know something that will help." Then he gave the Thunder a buffalo chip. When Thunder had received this he said, "I can shoot anything and it will catch on fire." Thunder turned to Sweet Root Standing and said, "Get a stick; I will teach you something by which your people can warm themselves, can cook food, and with which they can burn things." When Sweet Root had brought the stick he said, "Rest the point of the stick in the middle of the chip and hold it between your hands." When Sweet Root had done this Thunder said, "Rub it between your hands and twirl it fast." Sweet Root did so a few times and the chip caught fire. Thus through Thunder was given to the people help against Hō-ym'-ă-hă; something which would give warmth to the people.

These two personages, the man and the woman, appear to typify summer and winter, the man being the Thunder; in other words, it is probable that the young man represents the sun, while the woman represents the powers that defeat the sun and in winter drive him away from temperate climes.

Twice a year there is a conflict between the Thunder and the Winter Man. Toward the end of the summer, when the streams get low and the grass becomes yellow and dry, Hō-īm'-ă-hā comes down from the north and says to the Thunder, "Move back; move back to the place from which you came: I wish to spread all over the earth and freeze things and to cover everything with snow." Then Thunder moves back. Again toward spring, when the days begin to grow longer, the Thunder returns from the south and says to Hō-īm'-ă-hā, "Go back; go back to the place from which you came: I wish to warm the earth and to make the grass grow and all things to turn green."

Then the Winter Man moves back to the place from which he came and the Thunder comes, bringing the rain; the grass grows and all the earth is green. So there is a struggle between these two powers. They follow each other back and forth.

It is interesting to note, as I have pointed out in another place,¹ that in the painting of the Blackfeet skin lodges as practised in olden times, animals, often the male and female of a species, were painted on these lodges, and usually, so far as my observation goes, the male animal was painted on the south side of the lodge, and the female on the north.

These two people, the man and the woman, never came together. Later, other people were created and multiplied, and filled the earth.

What appears to be next in order of time after the creation story is a simple tale referring to a period when the people knew nothing of large food animals, or, at all events, were so poorly armed that they could not take them, but lived on fishes, turtles, the eggs or young of birds, and small ground inhabiting animals, such as ground squirrels, skunks, and the like. This is the story of Yellowtop-to-head Woman, Ē-hyōph'-sta, which I give below. She brought the buffalo, which, however, afterward disappeared.

Then follow the two culture-hero stories, the first of which belongs to the Sūh'tai and tells of the bringing of food to the people and of their first knowledge of agriculture and capture of large game animals. The hero of this story, as already stated, brought back the buffalo, brought the corn, and brought the buffalo cap to this tribe. Both the culture-heroes of the tribe appear to have been concerned in these events, but in the stories of the buffalo and the corn the Sūh'tai hero appears as the leader, while Sweet Root Standing is the follower.

¹ *Am. Anthropol.* n. s. vol. iii, p. 650.

The other culture-hero story tells of the bringing of the other of the two important sacred objects of the tribe, the medicine arrows.

These stories have been obtained both from the Northern and Southern Cheyenne. There are many versions of the tales, and all of them are probably fragments. Even in the oldest of the stories the animals of the modern plains are mentioned, a natural enough fact when we consider that the Cheyenne reached the Missouri River more than two hundred years ago, and may have known the buffalo long before they reached that stream.

Anachronisms are frequent in the stories. A notable one appears in one of the buffalo and corn tales, where the Fox Soldiers and Dog Soldiers are mentioned as taking part in ceremonies, though the Soldier societies are not supposed to have been established until long after this, when Sweet Root brought the arrows.

I take pleasure in thanking my friend, Mr. John J. White, Jr., of New York, for the pains he has taken to collect several versions of these stories. That of the Yellowtop-to-head Woman I had never heard until he brought it to me from the Southern Cheyenne. I give it below. As told by Two Crows it is a sacred story, and must not be told except at night, and a prayer was made for forgiveness for having told it.

Ē-HYŌPH'-STA (YELLOWTOP-TO-HEAD WOMAN).

This is the story of the beginning of the people, way up on the other side of the Missouri River. It is very level and sandy there.

There was a big camp, and they had nothing to eat; every one was hungry. All they had to depend on was the fish, geese, and ducks in the little lakes. Early one morning an old man went through the village calling out for two chiefs who must be fast runners. They were told to go around to all the small lakes, and see if they could find anything to eat. They were told not to come back until they found something, for the camp was in great need of food; the children were starving.

These two men were to be trusted. They travelled far in different directions, and in four days came back without having found anything. The cry went round for every one to pack the dog travois, for they must move anyhow.

That night when they made camp, all the chiefs gathered in the centre of the village, and sent for two young men, the sons of chiefs, and the chiefs told them to go on ahead of the camp, and not to return until they had found something. They said, "You must try hard. You can hear the old people and children crying for something to eat, so be sure and find something. Do not come back until you do so."

After these boys set out, the elder said to the younger, "Now we must find something before we come back or the people will starve." So they started, going straight north.

After they had been gone eight days, they saw in front of them a high peak, and, just this side of it, something that looked blue. One of them said, "I am nearly dead. I am afraid I cannot travel much farther." The other said, "Do you see that peak over there? We will both go over there and die, and it will be a mark over us; it will be our burying-place." The peak was high and steep. The other said, "We will go there and die together." They walked toward it, and, when they got near, they saw that between it and them ran a large stream. They sat down on the bank and looked across, and saw that the peak came right down to the other bank, and off to one side of the peak ran a high bluff. The elder said, "Take off your leggings and let us cross over to the peak." He took the lead and they waded in. The water came up to mid-thigh; then higher. Finally the one behind called out and said, "My friend, I cannot move. Something has hold of me. I cannot move. Tell my people what has happened to me. Tell them not to cry for me. Some mysterious power holds me." As this man stood fast, he called out, "My friend, come back and shake hands with me for the last time." The older boy turned back and approached his friend weeping, and shook hands with him. Then he left him and the younger gave his war-cry, and the elder went on weeping, toward the peak. He came out of the water and walked up and down the bank weeping.

Just then he saw a man come out of the peak, and come towards him. This man had a large coyote skin around him, the head coming up over his head. He carried a large knife in his hand. The boy ran to him and said, "Something is holding my friend." The coyote man said, "Stand where you are!" and went on toward the boy in the water. Just before he reached him he dived down under the water and cut the big serpent which was holding the boy. He cut its head off with the knife he was carrying. The other saw the serpent rise up, after its head had been cut off, and splash water in every direction. The coyote man then came to the top of the water and called to the boy on the shore, "Go to the peak; there is a big rock there; that is the door. You will find an old woman there. Tell her that grandfather has killed the serpent he has been trying so long to get, and that she must bring some hide ropes."

When the boy reached the place, the rock flew open like a door, and an old, old woman came out. He said, "Grandfather has killed the serpent he has been so long trying to get." The old woman said, "That is true, he has been trying to kill it for a long time." Then the boy went back to where the coyote man was standing. The coyote man said, "Go get your friend and bring him out of the water." When he reached him, the younger said, "I can walk no farther; I cannot move." So the elder turned his back to him and got him on his shoulders, and carried him to the bank and laid him there. Then the coyote man said,

"Let him lie there a while; help me to drag out this serpent." They both waded in again and cut the serpent to pieces and dragged them out with a rope. When they had brought it all to the bank, the coyote man said to the elder boy, "Lift your friend on your shoulders, and I will carry his feet, and we will take him up to the peak." Meanwhile the old woman was carrying up all the meat. The elder boy took his friend on his back, and the coyote man held up his feet, and they carried him up to the peak.

When he got close to the rock, the coyote man threw the door open and they went inside, and the boy saw that the peak was a lodge, a very fine lodge, and on one side they had a sweat house. The coyote man told the elder boy to start a fire and to carry his friend into the sweat house. He started a fire, and, after the stones were heated, they put the younger boy in the sweat house. When they got the stones inside, the coyote man sprinkled water on them four times. Meanwhile, the younger boy was beginning to become discolored where the serpent had caught hold of him. Four times they sprinkled water on the stones, and after they had done it the fourth time, they told him that he was cured, and he arose and walked out of the sweat house. The old woman called to them to come and eat, for she knew they were nearly starved. Standing by the fire were two jars, in which she was cooking. She said, "I know you are very hungry." She had two white bowls made of stone; they were as white as snow. She put meat in each dish. She handed each of them a white flint knife to cut with, and told them to eat all they wanted. After they had finished eating, the coyote man, who was sitting on one side of the lodge with the old woman, said, "Look over there!" They looked and saw a very handsome young woman sitting on the other side of the lodge. They looked at her, and the coyote man said, "Now, my grandsons, I want to ask you two things: Do you want to take that woman for your sister, or do either of you wish to marry her?" The elder said, "My friend here is poorer than I; let him take her for his wife." The coyote man said, "Hā-hō' (Thank you); that is good. I am glad to hear that." (Here Two Crows stopped, saying that he must ask a blessing from above before he continued; so that he might be allowed to finish the story.)

After the younger had chosen the woman for his wife, the coyote man told them to look to the north. They did so, and they saw a big field of corn. He told them to look to the east, and there they saw the country covered with buffalo. He told them to look to the south, and there were elk, deer, and all kinds of game. A little to one side of where the elk were (southwest), as they looked again, they saw herds of horses; and to the west, they saw all kinds of birds. The coyote man said to them, "Now you shall go to your home. Take that woman back with you to your camp; it is very fortunate one of you selected

her for his wife; she is to be a great helping power to your people; she will take everything I have shown you to your people; everything will follow her." They went out of the lodge and stood looking toward the south — the direction the two young men had come from. They stood in this order. The old woman on the east side; then the coyote man; then the young woman; then her husband, and then his friend.

Now for the first time the two young men knew that this woman was the daughter of these two old people, for the coyote man said, "My daughter, rest four times on your way." He meant make four stops, not four nights, for he had given her the power to travel fast. The coyote man said they would arrive at their village that night, and that the next morning they would see all these animals around their camp. He also told his daughter that if there was ever a little buffalo calf brought in, not to say to it, "My poor animal." The old woman said, "If they ever bring in any kind of fowl, never, never say to it, "My poor animal. Do not express pity for any suffering creature." The coyote man said to her, "I send you there for a special purpose. These poor people only have fish and a few birds to eat, but now that you are there, there will be plenty of game of all kinds; the skins of all these animals will also be useful for wearing."

The three young people started for home and rested four times, and, as they started the fifth time, they passed the crest of a hill and saw the village below. When the people saw that there were three persons coming back instead of two, the whole village came running toward them. They came close and looked at the handsome woman. They spread down a robe and carried her in it to her father-in-law's lodge; he was one of the head chiefs. They all three sat together, and the elder boy was the spokesman. All crowded close about them to hear the news they had brought. He said, "Old men, women, and chiefs, societies of soldiers, and children, we have brought this woman down here from far up north; she has brought great power with her. You people are saved from hunger. Now when the sun goes down and comes up again, you will see many things around you." That night, as they went to sleep, they heard noises all around them.

Early next morning an old man called out, "Get ready, get ready," and they saw the buffalo close to the village; the wind was blowing toward the east and there was just a little open space in front of the village; the buffalo were all around. The Indians ran out with their bows and flint-headed arrows and killed many buffalo. The buffalo were so near that they shot them from the lodge doors. The elder boy told the people that they must kill only what they needed, and that then they must leave the buffalo alone. The buffalo came right up to the lodge, in which lived the woman they had brought down, and rubbed against it, and she sat and laughed.

One of the chiefs went into the lodge where this woman lived, and said to her father-in-law, "All the chiefs will come here in the morning to hold a council and arrange some plan, deciding what to do." This chief said, "We want to talk about returning favors to the girl and her people, because they have been kind to us and brought us these animals." The woman said nothing, but her father-in-law answered, "Come together here in the morning, and we will smoke and talk."

When the morning came, all the chiefs gathered together and came to the lodge to talk with the woman. She was not like the other women; she would hardly ever speak. She did not even go out and look around as other women do, but always sat in the lodge. When the chiefs came in, each in turn thanked her for what she had done and what she had brought, and asked if they could do any favor for her or her father for all that she had done for them. She said her father had not told her to accept favors, and she must do only what her father told her.

Four years after that, this woman's husband said to her, "Let us go back and visit your father and tell him what the chiefs told you, for they asked if they might do you some favor." She said again, "No, my father did not say I was to accept any favors." But after a while she also said, "You are anxious to go there with me, let us go." So her husband went to his friend, and said they were planning to go to the peak again. The woman told her husband to tell his friend not to come to the lodge until late at night; and he came after all the village had gone to sleep. The woman said, "Everything is arranged. We will start now." It was then late in the night. They walked outside the circle of lodges. There they stood and the woman said, "Shut your eyes." They did so, and when she spoke again and said to them, "Open your eyes," they were standing in front of the door of the peak.

The woman said, "Father, we have come back; open the door." The stone moved back and they went in. The coyote man and his wife got up and hugged all three.

After they had eaten, the coyote man said to his daughter, "I did not expect you back, as I did not tell you to return, and I do not ask for any favors. After you have rested, return to your village." The coyote man also said, "None of you must return here again. The only favor I ask is that no one ever says 'Poor animal' in speaking of a bird or a beast; do not disobey me in that." They all stepped out, and as before stood in front of the lodge. The three shut their eyes, and when they opened them they were standing in their own village. Before they started, the coyote man asked if they used the skins of the animals to wear and to make their lodges of. And when they said, "Yes," he said it was good and that he was glad.

Four years after they returned, some boys were dragging a little buffalo calf into camp; they were abusing it by throwing dirt into its

eyes. The woman went out and said, "My poor calf" — then she said, "I forgot," and went and lay down in her lodge. When her husband came in, he saw that she was sorrowful and said, "What is it, my wife?" She answered, "I have done what I was told not to do; I said, 'My poor calf,' and my father told me not to."

That day the buffalo all disappeared and there were no signs of them.

Next morning the woman said to her husband, "Go and call your friend." So he came. She said to both of them, "I am going back; if you wish to come back with me I am glad; but if I must leave you here, you will have a hard time." They both spoke and said, "We love you and will go with you; let us go to the centre of the camp and have it announced that we are going to where your father and mother live, so that all the village may know what becomes of us." So it was announced, and all the people came running to where they were. She said that she had disobeyed her father in spite of his many cautions, and that they must go away. When she said that the whole village began to cry. Her friend then stood up and said that he and her husband were going also; he told his father and mother and all his people not to sorrow over him. Her husband also stood up and said the same, and that they now must work for his wife's father and mother. After that, they announced that they would start that evening for the peak. All their relations wept because they were going to leave them forever. That night all three disappeared, and no one ever knew what became of them.

The name of the woman was Ē-hyōph'-stā or Yellowtop-to-head, for she had light-colored hair.

The buffalo never came back till they were brought from the spring by the two young men. This happened long before that.

In all these stories which refer to the bringing of food, the persons who are being helped are instructed to look in the different directions where they see events which are to take place in the future, and in cases where the buffalo are brought into the camp, the magical power of hero or heroine often brings them in such numbers as to alarm the people.

Following the story of Ē-hyōph'-stā I give several versions of the bringing of the buffalo and the corn by the two similarly dressed young men, one of whom was the Sūh'tai and one the Cheyenne culture-hero. One of these tales is carried to a point where it explains the mysterious capture of the buffalo by the Sūh'tai culture-hero or by his appointee. It is to be noted that, while all the accounts of the coming of the two young men from the spring agree that corn and meat were brought, some add the bringing of paint and of tobacco, and even of a ceremonial object or two. None of them speak of the bringing out of the buffalo cap at this particular time.

THE BUFFALO AND THE CORN.

In the centre of the great camp a big crowd of people were gathered. Two men were playing the wheel game (*Ah-koi-yu'*) and others were looking on and betting on the game.

From different sides of the camp two young men walked up to the crowd and stood watching the game, nearly opposite to one another. Soon each saw the other, and saw that he was dressed and painted precisely like himself. For some time they watched one another, and at last they walked toward each other and met, and one said to the other, "Friend, you seem to be imitating me; you are trying to mock me, are you not?"

The other answered, "That is just what I was thinking about you. I thought you were making fun of my dress."

"Where did you get your dress?" said one. "Where did you learn it?" said the other.

The man addressed pointed to the big white bluff far off, and said, "I learned it in that big hill far away where there is an overhanging cliff and a stream of water pouring out. There is where I got my dress."

"Why," said the other, "that is just where I got mine, the same place you mean." Both were astonished.

One said, "Well, we will let the whole people know. Let us go together to that place, and let us try and bring something to the people. Now we are drawing near the hill, and when the camp reaches it, we will have an old man go through the camp and tell the people that we are going in there. They can look at us and see us go in."

They went to the old man, and told him what they proposed, and said to the crier, "The second camp from here, when we get close enough to that butte, so that a man at its foot can easily be seen, tell the people that my friend and I are going there to get something."

When the time came, the old man called this out, and asked the chiefs and the soldiers to arrange the camp so that it should face this butte, that these young men were going there to get something for the people. When they had come near to the butte, they placed the camp as ordered. They pitched two lodges in the centre of the camp, and gathered white sage and spread it on the floor of both lodges. The people all gathered and went toward the hill, following the two young men, but when they had come near it, all stopped except those two — they went on.

When they had come close to the bluff, they stopped and put their robes upon the ground, and then stooped down and walked in under the water which fell from the cliff. When they reached the place, each of the young men wished the other to go in first. Finally they went in together, side by side. The people saw them go out of sight, and stayed there watching and waiting.

When the two young men entered the bluff beneath the waterfall, they found there an old woman, who spoke to them, saying, "Well, grandsons, I am glad to see you. It is good that you have come. Sit down." The old woman was sitting on the left hand of the door as they went in. She said to them, "Look out this way," and she pointed; and they looked through an opening and saw buffalo, deer, antelope, and other animals. Then she pointed in another direction, and looking that way they saw a big cornfield. She gave to one of the young men a little bowl of grains of corn. To the other she gave a little bowl of meat, cut up in small pieces. Then she said to them, "Take these things out to the people."

When they brought these things out, they took them to the camp.

Now these young men called the people to eat the food, and when they ate the meat, the middle-aged men ate first, then the young men, then the little boys. All ate and had plenty, and there was plenty left. After the little boys had finished eating, the oldish women ate, then the middle-aged women, and then the young women, after them the girls, and last, all the little girls. The old men and the old women were left to the last, then they ate. They ate a great deal, and almost finished up the meat, but there was still some left.

Before they came out of the cave the old woman had said to them, "After you go out, the buffalo will follow you right out."

The first one to come out was a three-year-old bull. He played about for a little while and then went in again, and then presently all the buffalo came out. It was now late in the evening, getting dark. The buffalo kept coming and coming, so many that they frightened the whole camp. During the night, deer and antelope came out. Next morning the whole country was covered with buffalo, except a little space to leeward of the camp.

The next day the two young men went back into the bluff, and the old woman gave them corn to plant, and showed them how to do it. She said to them, "You must plant this corn every year, in the spring."

After a time the two came out walking side by side; their whole bodies and heads were painted with red paint mixed with grease. One of them carried in one hand a pipe, and in the other paint, wrapped up in an animal's pericardium. The other had in one hand corn, and in the other three other kinds of seeds. After they had come out from the cave they stopped before they went to the lodges, and the man who had corn in his hand said to the other, "My friend, what is your name?" He answered, "My name is Mai-tüm', Red, red, red, red." To the other man he said, "What is your name?" "My name is Cornleaf," he replied.

They walked back to the centre of the camp and all the people followed them. When they reached the camp, the man who carried the corn called

for a great wide buffalo chip, and when it was brought to him he put on it the corn, and placed the other seeds on the ground to one side of it. The other man heaped up a little pile of earth, and on one side of it put the pipe on the ground, and on the other the sack of paint.

Now, every one in the camp, children and all, received a handful of corn; of pumpkin seed a handful was also given to every one in the camp, and to every male a handful of tobacco seed was given. Cornleaf told the people that they should plant that corn in some good place. After that they moved the camp to a good place, and the man showed them how to dig up the ground and how to plant this corn, in quincunxes, the sharp end of the grain pointing upward. As the old woman had advised, they planted the corn in the spring.

After all had planted their corn, the man who had brought the pipe sent for the principal chief and told him that they must move the camp, and go out and surround buffalo. They moved the camp to a new place. He told the Fox Soldiers and the Dog Soldiers to choose out of each band two quiet, good men, and also to select two good women. These four men and the two women were to be servants to attend the chief, who was to be the principal man to make the "medicine" for surrounding the buffalo.

Now the chiefs sent out from the camp two men, to look for buffalo. They said to them, "If you find buffalo, do not point at them with the forefinger, but point with the thumb; and after you have found them, come back to camp and tell the people that we shall make a great surround." They went away to do as they had been told.

When the two scouts returned to the camp, they went to the chiefs' lodge and said, "The buffalo are just black" — meaning the prairie is black with them. "We shall make a great surround." Then the chiefs sent the soldiers about the camp to tell the people that they must keep all the children in the lodges, and that no one should make any noise by talking or laughing. All should stay in their lodges and keep still.

In one of the soldier lodges a pile of soil was heaped up representing the earth, and the pipe laid by it, and the man who brought the pipe sat there, and his servant by him. After they had heard that the buffalo were plenty, they did not move, but sat there all day. Their hair hung all loose over their shoulders. In this lodge no one might scratch his head with his fingers; each man carried a little stick to scratch with.

The next morning, early, an old man went through the camp and shouted out for the people to sharpen their arrows and their knives. They did so, and the men brought out their bows of elk and sheep horn. When they started out to surround the buffalo, a bunch of white eagle feathers was sent to the Dog Soldiers, and a bunch of black eagle feathers to the Fox Soldiers; so the Dog Soldiers were to go to the left and the

Fox Soldiers to the right. Each band had a pipe, and before they started out, it was filled and smoked to the pile of earth and to the four directions. Every man who smoked asked a blessing from the earth. He did not hold the pipe to the heavens. When they had finished smoking, the man who sat by the pile of earth cleaned the pipe, and knocked out the ashes in four little heaps in the four directions. Again each band filled the pipe, and the chief of the tribe also filled a pipe.

Now they were ready to start. When they started, they closed the lodges — closed all the openings; even the smoke hole was closed. The woman in each lodge was told to sit down and cover her head with her robe and not to move. When they started, two scouts walked ahead before each band, but they walked with their heads covered — the soldiers behind them told them which way to go. The men who carried the pipes walked behind, and the medicine-man walked in the midst.

When they came in sight of the buffalo, the scouts uncovered their heads, and pointed to the buffalo, saying, "We are to make a great surround." Now, the two bunches of feathers were given to two good men; they were to run around the buffalo, one to the right and one to the left, until they met. Then they were to raise the bunches of feathers toward the heavens, to describe a circle with their hands, and then to place the sticks, to which the feathers were tied, on the ground, the feathers pointing toward the buffalo.

After these men had done that, the men who held the pipes raised them toward the sky, and made a circle with the hands, and then brought the pipe against the breast and placed it on the ground. By this time the people were strung out all around the buffalo, and they began to close in on them. When the buffalo became frightened, they ran round and round, and the people shot them down with their arrows. When the first buffalo had been killed, the soldiers went to the men carrying the pipes, and said to them, "There is your buffalo; sit down by it." The head of this buffalo was turned to the four directions, and then the buffalo was laid with its head toward the sun, and butchered, and then every particle of it was taken to the camp and cooked for the soldiers.

Now the ceremonies were over; every one might carry into camp what he would. When they returned to camp, the lodges were opened and the women could come out.

After this buffalo had been cooked for the soldier bands, five pieces were cut from it, each one a good mouthful. These were for the man by the pipe. The food cooked for the soldiers was placed on the hair side of a buffalo robe. Whenever the servant put a piece of meat in the pipe man's mouth, the soldiers could begin to eat, and so long as the pipe man was chewing on the mouthful, they could eat, but when he stopped, they were obliged to stop; thus, they could eat five times. After the pipe man had eaten his five mouthfuls, no one might eat any more; but

the men's hands were covered with grease, and they wiped them on their bodies — greasing thus their hair and bodies and flesh. After that the soldiers went home. The chief told them to take food home with them so that their wives and children might have a taste of this buffalo.

After the soldiers had gone, the pipe man was fed.

The men going before the soldiers, and the women in the lodges, kept their heads covered to prevent the buffalo from seeing them. So long as their heads were covered, the buffalo would keep their heads down, looking at the ground as these people were looking.

After they had surrounded the buffalo, they moved back to where they had planted their corn. It had all grown up nicely. Some of the patches did not grow very well, and this was believed to be a sign that those who had planted these patches would not live very long. Other patches grew well, and this was a sign that those who had planted these patches would live to a great age. This is where the first corn came from.

There was a big camp. In the camp were two young men dressed alike. They were not close friends nor relations; they did not even know each other.

In the camp they were playing wheel games (*Ah-koi-yū'*). Two games were going on in two circles, in each of which sat old men smoking and looking on.

After a time the big camp moved farther up toward the mountains, and when the camp had been pitched the two games were again started. The two young men dressed alike came out and began to play again. One of them thought that the other was making fun of him by imitating his dress, and after a little while he thought he would go over and talk to the other man.

He spoke to him and said, "Friend are you imitating the way I dress?"

The other answered, "No, this is my own way of dressing."

Each thought that the other was making fun of him.

The first man said to the other, "Where were you taught to dress in this manner?" He replied, as he pointed with his hand, "You see that big point of the hill up there, there is where I was taught to dress in this fashion — there is where my dress came from." The other said, "Why, there is also where I was taught to dress — at the same place that you point to."

After they had finished talking about this, one said to the other, "I will go down and tell one of the old men to call this out through the camp." He went to an old man and said to him, "When you next cry out, tell the camp to move to the edge of that farthest thick timber towards the edge of the mountains. Tell them that two young men are going to do some little things up there. It will be done the next morning after the camp has been moved."

The next day the village moved and camp was made facing the white point of the hill toward which the young man had pointed. The next morning after camp had been made, a big shelter made of two lodges was put up in the middle of the circle. The other young man said to the one who had first spoken, whose name was Red Tassel,¹ "You go first." Red Tassel started. He said to the people, "After I have been gone a little while, let one of you come and get my robe." He walked straight to the point of the hill. In front of him was a great high rock and he went straight toward it. When he had reached the foot of the rock, he walked up and down in front of it, and then sat down. After he had sat down, they saw him no more, and at last a man went up there and found his robe where he had been sitting, but he himself was not there, nor were there any tracks leading away from where he had sat down. All that the man could see were some black marks upon the rocks made in the shape of a door, but he could see no crack in the rock.

The man brought back the robe and put it down where the young man had been sitting when he got up to go to the rock. When the robe was put down the man who had disappeared came in sight again by the rock, just where the robe had been brought back from. He walked straight back to the camp and sat down and put down in front of him two little sacks made of the pericardium of a buffalo.

The other man was named Rustling Leaf.² He now did the same things that Red Tassel had done.

When Rustling Leaf had returned, bringing with him two little sacks, Red Tassel told the people to bring to him two large wooden bowls, the biggest they had. From the first sack he poured out into one of the two bowls pieces of cut meat, so much that they filled the dish full. Into the second bowl he poured out, from the other sack, the seeds of corn, tobacco, beans, and all things that they used to plant. Rustling Leaf also asked them to bring him two large bowls — the biggest they had — and into these he poured the same things that Red Tassel had brought.

Now Red Tassel called all the chiefs in the camp to eat his meat, and Rustling Leaf called all the middle-aged women to eat his meat. When the chiefs and the women had eaten all they wished, there seemed to be left in the bowls as much as there had been at first. When these people had eaten all they wanted, Red Tassel called in all the middle-aged and young men, and Rustling Leaf called all the young married women and girls to eat. They all ate all they wished — all they could — and the dishes were still full. Then they called all the children — male and female, all who were old enough to eat — to come in. They all ate and were satisfied, but the dishes were still full. Then they called for all the

¹ The red tassel of a stalk of maize in bloom.

² The sound made by the leaves of the corn as they rub against each other in the wind.

old people of the camp, men and women. Some were so old that they could not walk and had to be drawn on rawhides. They all ate until they were satisfied, and they at last emptied the dishes.

Of the seeds, they gave for planting a large handful to each chief and to each family and to all the widows, and the seeds lasted until all were supplied and then they gave out.

Another story by White Bull of the wheel game and the two similarly dressed and painted young men is as usual. One asked the other, "Where were you taught?" and he pointed to where the spring came out of the hill; the other rejoined, "That is where I was taught this manner of painting." He then proposed that they should go into the rocks, saying, "Something was given me from this place." The other said that he had had the same experience. The two went in together. They seemed to go in where the water was pouring out, and disappeared. The person who was in there said to one young man, "Look at your hand. You have five fingers." She put in his hand five grains of corn of different colors, red, blue, white, yellow, and black, one at the root of the forefinger, one at the root of the little finger, one at the base of the hand inside, and one on the outside at the base of the thumb, and one in the middle of the hand. Lines drawn from the fingers run to these grains. In the other hand she put five pieces of meat, arranging them in the same way.

To the other man was given a piece of red stone like pipestone, but flat, a circular piece. We ought to have this stone to this day. This disk of stone was given to them to make the buffalo gentle. On this stone they used to put tobacco for the buffalo. The tobacco was taken from this stone to fill the pipe. In the other hand the young man was given five rolls of paint. He asked what the five rolls were for, and was told that they were to be used to dress themselves with. It was red paint.

The Rees stole some of the corn. The Cheyenne were cut off from their corn patch by high water, and the Rees came and stole it. The Pawnees got some of the corn from their relations the Rees. In growing their corn the Cheyenne used stone hoes for cultivating it. They planted their corn on the ground, but hoed it a great deal. The young men who went in under the spring had these names when they were boys; one of them was called Corn Tassel, the other Rustling Leaf, but after they had come out from under the spring, their names were changed, and the first was called It Goes In, and the other Red Paint. It is reported that the Cheyenne grew corn first at the mouth of the Cheyenne River where it empties into the Missouri.

The people were having a "medicine" hunt; they knew nothing then about the buffalo. Before making a "medicine" hunt, the medicine-men all came together and pledged themselves to make a hunt; they

appointed a man to be leader and also his wife, so that, when they caught animals they would get the females as well as the males. After these had pledged themselves, they sent out runners to see what they could find.

This time they chose two men to go out to look for ducks, geese, and other birds. This was when the Cheyenne were far on the other side of the Missouri River where there are many lakes. The men came back and reported that a certain lake was covered with water-fowl of all kinds; so the whole camp moved over to it, the dogs hauling the travois. The lake was not large, and the men, women, children, and dogs surrounded it, and made a great slaughter of birds, for they had called on the spiritual powers to aid them so that the birds should not fly away.

When they moved again, they sent two more runners ahead to see what they could find. These two went toward a high grassy table-land and climbed up on it. They reached it towards sunset, and, as they stood there, they saw the grass moving and found quantities of skunks all around, so they went back to the camp and told what they had seen. Next morning everybody started for the table-land. They all got around it early in the morning and killed great numbers of skunks; everybody was loaded down with them. The next day they again sent two men to the same place, and many more skunks were seen, so that on this day more were killed than the day before. They sent them again the next day, and when they had finished killing they could hardly carry away the meat. Again a fourth time the two men reported skunks there, and many were caught and killed.

The next day they camped near a little knoll, where a spring came out of the rock. This spring is called "Old Woman's Water" (Mā'-tā-mā Hěh'k-ā-īt). They camped near this spring with the opening of the camp towards it. There was a fine place for the camp in the plain there. There was a little brush near the spring. Nothing happened that night.

In the morning two sets of hoops and sticks were taken to the centre of the camp, and they rolled them there and gambled on the game. Two games were going on. They selected the head of the hunting party as one of the men to keep the count. While they were gambling, a man came from the right side of the camp to the centre, where they were playing. He was naked except for his breech-cloth, and was painted yellow all over and striped down with the fingers; on his breast was a round circle, in red, and on the back a half moon of the same color. His face under his eyes was painted black, and there was a red stripe around his wrists and ankles; he had a yellow down feather on his scalp-lock and wore his robe hair side out. He stood for a time and watched them playing. While he stood there, a man came from the left side of the camp, whose paint and dress were just the same as his. While they

were rolling the wheel, the man who had come from the right said to the players, "My friends, stop for a moment." He walked toward the other and asked him to come towards him, so they met in the centre of the camp and stopped a short distance apart. They stood facing each other, and the first one said to the other, "Why do you imitate me? This is spiritual paint." The second said, "Mine also is spiritual paint." The game had stopped and all the players were listening.

The first man said, "Who gave you your spiritual paint, and where did you get it?" The other replied, "Who gave you yours?" The first man pointed to the spring and said, "My paint came from there" (meaning that at the spring he was instructed to paint himself in that way). The other said, "Mine also came from the spring." Then the first man said, "Let us do something for the hunters, the old men, old women, young women, girls and boys." And the second said, "Yes, let us do so." By this time every one in the camp was listening. So the first man said again, "Soldiers of all societies, every one of you shall feel happy this day," and the other said, "Yes, you shall all feel happy this very day." The first speaker walked toward the spring, and the other followed close behind him. When he came to the spring, he covered his head with his robe and plunged under the water into the opening out of which the spring came. His friend followed him closely and did the same thing. All the people in the camp watched them and saw them go in.

The first man came up under the spring, and there under the knoll sat a very old woman. As he stepped in, she said to him, "Come in, my grandchild." She took him in her arms; held him for a few minutes and made him sit down at her left side. As the other man came in, she said again, "Come in, my grandchild." She took him in her arms, held him for a minute, and set him on her right side. Then she said to both of them, "Why have you not come sooner? why have you gone hungry so long? now that you have come here, I must do something for your people." She had near her two old-fashioned earthen jars. She brought them out and set them down before her and also brought out two earthen dishes; one was filled with buffalo meat, and one with corn. She said, "Come, my children; eat the meat first." They ate it very fast, for it was very good; but, when they had eaten all they could, the dish was still full; it was the same way with the corn. They could not empty the dishes; they were full when the men stopped. They were both satisfied, but the dishes did not show that they had been touched.

The old woman untied the feathers they had on their heads, and threw them in the fire. She painted each man with red paint; striped him, and repainted his wrists and ankles, and the sun and moon, yellow; then she stretched her hand out over the fire and brought out two down feathers painted red and tied them to their scalp-locks. After

that, she pointed to her left and said, "Look that way." They looked and could see the earth covered with buffalo. The dust was flying up in clouds where the bulls were fighting. Then she said, "Look this way" (pointing partly behind her), and they saw immense cornfields. She said, "Look that way" (pointing to the right), and they saw the prairie covered with horses. The stallions were fighting and there was much movement. She said, "Look that way again," and they saw Indians fighting. They looked closely, and among the fighters recognized themselves, painted just as they were then. She said, "You will always be victorious in your fights; you will have good fortune, and make many captives. When you go away from here, go to the centre of your village; call for two big bowls and have them wiped out clean. Say to your people, women and children and all the bands of the societies, 'We have come out to make you happy; we have brought out something wonderful to give you. Tell your people that when the sun goes down I will send out buffalo.' To each of the young men she gave some corn tied up in sacks and told them to divide this seed among the people. She told them to take some of the meat from the dish with one hand and some corn with the other, and sent them away. So they passed out of her lodge and came out of the water of the spring.

All the people of the village were sitting in a circle watching the spring. The two young men walked on together to the centre of the village, where the one who had first appeared said, "Old men, old women, young men, young girls, I have brought out something that is wonderful. Soldiers, I have brought out something wonderful for you. When the sun goes down, the buffalo will come out." The other young man repeated these words. The first man stood ahead, and the other right behind him. The first man said, "I want two wooden bowls, but they must be clean." A young man ran to the right and another to the left to get the bowls. They set one down on each side of him, and with his right hand he put the meat in the right-hand bowl, and with his left hand he put the corn into the left-hand bowl. The bowls became half full. The other man did the same, and the bowls were filled.

Just before leaving the old woman, she had said, "The medicine hunter is to eat first," so the medicine hunter performed the ceremony of *nĭv-stān-ĭ-vō'* — making a sacrifice of a piece of the meat at the four points of the compass — and the first man said to him, "Eat all you can."

The old woman had told them that the oldest men and women were to eat first. They all ate, first of the meat and then of the corn; then the young men, young women, and the children ate, but the pile in each dish remained nearly the same. After that the people in the camp ate all they could, and after all had eaten there was but little left. At the last came two orphans, a boy and a girl; they both ate, and when

they had finished the meat was all gone and also the corn. It was just as the young men had said, every one was happy, for now they had plenty to eat.

As the sun went down, all the village began to look toward the spring. After a time, as they watched, they saw a four-year-old bull leap out. He ran a little distance and began to paw the ground, and then turned about and ran back and plunged into the spring. After he had gone back, a great herd of buffalo came pouring out of the spring and all night long they could hear them. No one went to sleep that night, for the buffalo made too much noise. Next morning at sunrise the earth, as far as they could see, was covered with buffalo. That day the medicine hunters went out and brought in all the meat they could eat.

The village camped there all winter and never lacked food. Toward spring they sent out two young men to look for moist ground to plant the seed in, for the old woman had told them that it must be planted in a damp place. They divided the corn seed; every one got some, for there was enough for all. They made big caches in the earth to hold the meat they had dried, and then went to the place the young men had found and planted the seed. They made holes with sticks and put the seed in the ground. Sometimes when they were planting the corn they would go back to get their dried meat, for the buffalo had moved to another place. Once, when they returned with their dried meat, they found that some of the seed had been stolen, and they thought that it was the Pawnees or the Arickarees — and that that was the way these tribes got their corn.

There was a big camp in a circle facing this spring. There was no food in the village, and everybody was hungry. The people were playing the hoop and stick game in the centre of the village. This was in the afternoon, when the game was generally played. While they were playing, the people heard two men talking together. They looked at them and saw that they both wore their robes with the hair turned out. They were both painted the same way with yellow paint, and each wore a down-feather on the head. Their names were *Hō-iv'-nī-ěsts* (Standing on the Ground) and *Mūt'-sī-ī-ū'-iv* (Sweet Root Standing). Standing on the Ground asked Sweet Root why he imitated his dress. Sweet Root replied, "I come from *Nō-ā'-vōs*" (Medicine Pipe Mountain—a mountain east of the Black Hills). Standing on the Ground said, "I came from this spring and my medicine comes from there." As they talked to one another, all the players stopped to look at them.

Standing on the Ground said to the people, "Watch us. We are going over into the spring; we will bring out something good for you."

They both went toward the spring. Standing on the Ground passed under the spring first and Sweet Root followed him. When they came up out of the water, they found there an old woman. As they entered the door, *Mā-tā-mā'* (old woman) told Standing on the Ground to sit on her left, and Sweet Root to sit on her right. Standing on the Ground said to her, "Grandmother, we have come here to ask you to take pity on us; the village we come from is starving."

The old woman cooked corn for them in an earthenware pot and to each gave some in a bowl. The bowls were also made of earthenware (baked pounded stone). Then she said to both, "Take something out to your people to eat." She pulled out a big bowl, reached down into an earthenware pot, and filled the bowl full of pieces of meat cut up, and gave it to Standing on the Ground; then she got another bowl, filled it, and gave it to Sweet Root.

Then she said to them, "My grandsons, look to the north." They looked and saw the prairie covered with buffalo. The dust was flying as the herds ran by. She said again, "Both of you look to the south," and they saw big cornfields. (North *Hĩ-sín-í'-tǎ* means between north and east. South *Hūn'-sǎ-wūn* means southeast. When she told them to look, she gave these names to north and south.)

The old woman said to Sweet Root, "Take out the meat to your starving people. The buffalo will follow you." She said to Standing on the Ground, "Take this corn out to your people and you will always have it among you." She said again to Standing on the Ground, "I have taken pity on you, and I give you my power. Do not forget; tell your people when this corn is growing to keep some of it to plant again — as seed." She took up an ear of corn and shelled it. She gave this to Standing on the Ground, saying, "Tell your people not to give any of this corn away and to take good care of it. If you obey, you will always have plenty to eat." She explained to Standing on the Ground how to plant the corn, and said it must be planted each year in the spring, and, then if it were well taken care of, it would be a benefit to all the tribe. "It grows like a person (tall). If you ever give any of it away, you will not have it any more." She said to Sweet Root, "Go out first with the meat in the dish." Standing on the Ground followed.

When the people saw the men coming out with the dishes, they all sat down in a row — first the men, then the women, and then the children. They took the oldest man and the oldest woman and placed them apart on the right side of the line. The man sat on the woman's right. Standing on the Ground went first with the bowl of corn, and Sweet Root followed with the meat. As they passed along the line, each person filled the left hand with corn, and the right hand with meat and ate.

When they had fed all the people of the village, Standing on the Ground took what was left of the corn and set it down in front of the old man and Sweet Root brought the meat to the old woman and they told them to finish what was in the dishes.

After all had finished eating, Standing on the Ground stepped out in front of the line and said, "You shall hear what my grandmother told me. My grandmother said that we must take care of the corn and not give it away; if we take care of it, there will always be something for us to eat." Standing on the Ground then told them about planting the corn in the spring of the year. Sweet Root then stood up and said, "Grandmother is going to make plenty with us that you have eaten." (Meaning all kinds of animals.) "When you eat these animals, you will be more healthy; there will be no sickness among you."

Standing on the Ground said to the people, "The reason I gave the old man the corn last is that, when the corn is grown ripe it will turn white, and old men have white hair. The men shall plant, and cultivate, the corn, so that it may grow larger and taller."

Sweet Root said, "The reason I gave the meat to the old woman is that the women shall take care of the skins and flesh of animals; shall tan and dress the hides, and cut up the meat."

The two men said they wanted to select two young men, and it was called out through the village. These two young men were to go up on a little knoll and watch there all night. During the night the buffalo began to come out of the spring, and at daylight these two young men came back and reported that the buffalo were all over the prairie and close around the camp. When the young men came running in, all the people went out. The buffalo were so near that the people had to go only a little distance to kill them. There were no horses then, but everybody went out on foot and all day was spent bringing in the meat. They all broke camp then and moved a little farther, following the buffalo. Everybody was loaded with meat, and it was packed on the dogs.

In the spring they moved again to a good place to plant the corn. They planted corn for four years, and during the fifth year an Arickara Indian came into the village. He had his bow and arrows in his hand. The village invited him to stop with them. Then he went away and the Cheyenne moved off a little distance, to find a better hunting-ground. While they were away a party of Arickara came and stole some of the corn. The Arickara have always claimed that the white people stole it from them.

In old times they did not plow the land, but merely made holes in the ground and pushed the grains in, then it would grow up. The old-time Indians always claimed that some one stole more corn from them; that is the reason they stopped planting corn. The old woman had told them to watch it, and they did not obey her.

Standing on the Ground said, "I told you to watch this corn, but I can see that some one has been stealing it. That takes the power of raising corn from you." He also said, "It has only been four years since we had it, and already another tribe has come and stolen it. If you had watched it longer, you would have been young longer, but now, at forty, you will begin to get old. I am going away, but will be back in four days. I will bring you something new that will give you the power again."

He went back to the Old Woman's Water; went in and brought out the buffalo cap. They saw him coming to the centre of the village, carrying something in his hands. Standing on the Ground said, "Now we will begin a new life again." He selected a young man of the same age as himself, and put him in charge of the cap to take care of it, and said, "Put up a lodge for the cap." Then Standing on the Ground unwrapped the cap in the centre of the camp, so that everybody, men, women, and children, could look at it. They first put down white sage, then four buffalo chips on the sage, and on the chips the cap. All the village stood in a circle around it. When they looked at it, it appeared to quiver.

When Standing on the Ground brought the cap in, it was wrapped up in matted hair from the buffalo bulls; then he opened it. After all had finished looking at it, he carried it over to the lodge he had had put up for it. When he entered, he asked for a buffalo rawhide and made a sack of it, and in it put the cap, hair and all. The Cheyenne declare that the sack and hair they still have are the same that Standing on the Ground brought and made.

After putting the cap in the sack, Standing on the Ground stayed in the lodge, and during the night a young man came in, calling on the cap to take pity on him. He came in with a swift hawk's tail-feather, to make an offering to the cap. Standing on the Ground was there, and also the young man whom he had chosen to take charge of the cap. The young man who was making the offering asked a blessing for all in the village, that they might live long and be healthy. No one knew who he was and he went out. The young man who was to take charge of the cap asked Standing on the Ground who that young man was, and was told that he was Sweet Root Standing.

Then Standing on the Ground began to teach the young man he had selected to take charge of the cap. He told him how to put it in the sack, and how to take it out. He told him that at times he must take the cap out, set it in the back of the lodge, and let the people see it, and that this would drive away disease and sickness of all kinds. He said, "If your people had watched the corn for seven years, everything would have been well. Now take good care of this cap, and do not forget what I tell you."

While Standing on the Ground was talking, some one came into the lodge; he had a bad cough, and spasms. Standing on the Ground said to the man he was teaching, "Look at that man; that is something you cannot avoid. Disease goes everywhere; it cannot be prevented." The sick man said, "You speak the truth; I have all kinds of diseases; I carry them to everybody." Standing on the Ground said, "I cannot cure him." When Disease left the lodge, he turned into a whirlwind and disappeared.

Standing on the Ground said to his people, "That man carries all kinds of sickness with him; he may come back at any time of the day or night." Standing on the Ground paid little attention to Disease, but his pupil watched him. Standing on the Ground said again, "If you had watched the corn for seven years, all would have been well; you would have lived to be old, and Disease would have never made his appearance."

The sack that Standing on the Ground made to hold the buffalo cap was in the shape of a half moon. He told his pupil that in case of sickness he must open it so that all might come to see it. He said that it would drive sickness away. Then he hung the sack out in front of the lodge to one of the pins above the door. He cut out another half moon sack of hide. Nothing was put in this case; it is the sign of the cap. He told the young man to go out hunting seven times and each time to bring in four buffalo bull tails; these were hung on the sign of the cap. At night the sack with the cap in must be placed by the headpiece of the guardian's bed; but the sign sack must be left tied on the centre lodge pole. The twenty-eight tails hang from the sign sack; it is hung on the important lodge pole (YI-tō'-yī-nō). The sack which holds the cap is made from the tanned hide of a four-year-old bull.

Standing on the Ground told the young man that it was necessary to use another hide for the sign sack. He said that outside the lodge they must put seven cow tails, four around the lodge toward the four directions, one on top and one on each wing. Porcupine quills must be used to decorate these; all the Cheyenne must pattern their lodges after this one.

Standing on the Ground told him to teach the people that they must never have bad feelings against anybody; that they must never quarrel or do harm to any one. He said, "There will be many who will own this cap; its owner will die, but it will never wear out. You must tell whoever you pass it over to, that he must take great care of it, and never injure it in any way. If, in any manner, the cap is abused, or hurt, the buffalo will disappear, because the cap is the head chief of the buffalo.

"Some time Sweet Root will bring to you another medicine.

"When you have driven the buffalo away, you will live on spotted animals (cattle); then you will not be healthy as you are now, but Dis-

ease will come often. All the medicine power of this cap will be lost. You will marry early, and people will have their hair turn gray when young. Sweet Root will tell you a great deal more than I do. Always tell the others what I tell you. Do not forget what you have been told.

"I have spoken."

George Bird Grinnell.

NEW YORK, N. Y.